

IN ANOTHER WAY AMERICA LEADS ALL THE WORLD

United States Almost Alone in Freedom and Opportunity That Is Afforded to Gentler Sex



In America Women Are the Avowed Rulers of Society

IT IS in the United States that women revel in beds of clover and walk on velvet and roses, an ample reason, no doubt, for their celebrated wit, charm and beauty. For they are free to develop their mental faculties, free to enjoy social life and free to work.

In America women who want learning and Latin have fewest restrictions placed upon their place and manner of education. In America and in America alone they are the avowed leaders of society. And in America they have the largest liberty in choosing a profession.

Although in Russia clubs are only beginning to be lawful, and in France and Germany conditions are little better, in America 4,000,000 wives, mothers and spinsters are organized into clubs and societies; and of the 300 occupations recognized by the United States census women are represented in all but nine.

Carroll D. Wright, commissioner of labor, declares that it is plain that "woman is in open rebellion against the traditional curse, against the doctrine of the Pauli estimate of women's sphere; that she has determined to assert her equality in many directions and that she has entered and occupied the great field of remunerative employment."

American Women Not Humble.

The woman of America is characterized as "independent, forceful, capable and far from humble. Obedience is furthest from her thoughts. Civil marriages rarely contain the word obey; some of the churches have dropped it; when it is uttered it is either regarded as a joke or explained as a desire to please, prompted by love—something which would be equally applicable to the husband."

"Self-sacrifice, formerly a cardinal womanly virtue, is no longer in high favor. Self-development is rapidly taking its place. The American woman has imbibed a new doctrine, that of freedom and happiness. She does not believe that she should be submissive, that her life should be hedged with limitations, or that she is foredoomed to suffer for the sins of others. Foreigners coming to this country never are known to comment upon the American woman as clinging, timid, humble, dependent, submissive self-sacrificing, without confidence in her abilities or inclination to protect her rights and convinced of the superiority of man."

On the contrary, as Mrs. Lydia Kingsmill Commander testifies in her scientific study of American woman, she is always remarked for her self-reliance, force, freedom, intelligence and capacity. She is intent upon being herself, not the pale reflection of some one else, and upon developing the possibilities of life to the utmost. She has great respect, and she commands the respect of others.

Sexes Stand on an Equality.

Naturally women sustaining such altered relations to society and so changed in character hold a different relation to men. The sexes are more on a parity, says Mrs. Commander. Their lives are more closely associated, they have more in common, and they understand one another as never before. The women are not something apart from the national life, a sort of annex to the race, kept entirely for domestic service and reproduction; they are becoming people, half the nation, and growing to be considered and respected as such. Their opinions on public questions are not ignored.

Their ideas in business, law, medicine or education are not despised, for their share of the national activities and responsibilities claims recognition and respect.

A natural accompaniment of woman's inferior share in the industrial and social institutions of a nation is her subordinate position in the home. She is not living in a world where her wishes are accorded much consideration. Religion, education, politics and business are in the hands of men, who give to the other sex such quantity and quality of each as seem to them fitting.

Old Idea of "Ownership" Gone.

In America, however, as is outlined by Mrs. Commander and is observed by all observers, the old relationship of owner and owned is giving place to one of equality and comradeship. Man does not marry with the idea of securing a patient chattel with enough intelligence to work for him, wait on him and minister to his physical desires. He seeks a friend, a companion, a comrade, a woman of independent personality, who will be congenial in her tastes and habits, but who will live a life of her own, not be absorbed in and lost by him.

American husbands are proud of wives who succeed in the business, professional, artistic, literary or dramatic world; who attain positions of prominence in philanthropic, educational, or reform organization, or who are possessed of any special ability or knowledge.



It is in the United States that Women Walk in Beds of Clover.

In the conservative countries marriage is all important to a woman and of secondary interest to a man. The stories end with the wedding of the heroine, for it settles her career. She is now merged in her husband and no more is expected or heard of her. Meanwhile the man pursues the even tenor of his way, his marriage being but a more or less important incident.

But the American woman's growth of interests outside of marriage has increased the importance of marriage to men. The more developed woman of the United States touches her husband's nature at many points and fills a larger place in his life. He discusses public affairs with her, confides in her the details of his business, asks her opinion, and frequently follows her advice. In matters of common interests her wishes carry equal weight with his. In brief, the American wife holds a position in the respect as well as the affection of her husband that makes the American man a proverbial matrimonial prize.

Of course, all American women are not free, respected and happy. There are wives in the United States who are bullied and bossed, treated with contempt, beaten and even murdered. But in these also are many instances where, so far from the wife obeying, the opposite extreme almost holds true. There are many American husbands who, instead of exacting self-sacrifice of their wives, yield it to the fullest measure, men who make a fetish of their wives' wishes and work unceasingly and uncomplainingly to gratify even their whims. And the every day American husband recognizes his wife as a person with tastes, desires, ambitions and interests of her own, and acknowledges her right to their development and gratification. He considers her as a human being, analogous to himself.

Women for Clubs and Societies.

Even the most conservative of American husbands allow their women to join a W. C. T. U., a missionary society, or a woman's club. Nor is there objection to the wife turning an honest penny in her spare time. She may do dressmaking or give music lessons in the intervals of housework. It is even generally conceded that she may under stress of necessity enter the industrial world without prejudice of her femininity. The most domestic housewife incurs no disgrace if, having a sick husband or being left a widow, she works for bread.

In a recent editorial of a conservative newspaper it was argued that: "Marriage does not rob a woman of the right still to be a wage earner under approved conditions. Many wives are justly proud of the ability to maintain their own resources and even contribute to the household fund."

The well-worn maxim has it that the treatment of women is an index to a nation's rank in civilization. And undeniably true this adage proves to the traveler who tours the world and finds in the most primitive states the most debased and injured womankind, and in the most advanced states the loftiest and freest women.

Herbert Spencer wrote mournful and great words when he observed that in the history of humanity as written the saddest part concerns the treatment of women. "And if we had before us its unwritten history we should find this part still sadder. I say the saddest because though there have been many things more conspicuously dreadful—cannibalism, the torturing of prisoners, the sacrifices of victims to ghosts and gods—these have been but occasional; whereas the brutal treatment of women has been universal and constant."

"If, looking first at their state of subjection during the semi-civilized, we pass to the uncivilized, and observe the lives of hardship borne by nearly all of them, if we then think what must have gone on among those still under peoples, who for so many thousands of years roamed over the uncultured earth, we shall infer that the amount of suffering which has been and is borne by women is utterly beyond imagination."

"Utter absence of sympathy made it inevitable that women should suffer from the egoism of men, without any limit as to their ability to bear the entailed hardships. Passing this limit, the ill-treatment by rendering the women incapable of rearing a due number of children brought about disappearance of the tribe; and we may safely assume that multitudes of tribes disappeared from this cause, leaving behind those in which the ill treatment was less extreme."

Australian Does Not Love Wife.

In Australia Sir John Lubbock found little real affection exists between husbands and wives, and young men value a wife principally for her service as a slave; in fact, when asked why they are anxious to obtain wives, their usual reply is that they may get wood, water and food for them and carry whatever property they may possess.

The Australian women are treated with the utmost brutality, beaten and speared in the limbs on the most trivial provocation.

"Few women will be found upon examination to be free from frightful scars upon the head or the marks of spear wounds about the body," says he. "I have seen a young woman who, from the number of these marks,



In the United States Man Bows Down to Woman.

appeared to have been almost riddled with spear wounds. If at all good looking their position is, if possible, even worse than otherwise."

Paul du Chailu during his adventures in central Africa found two distressing cases of apparently wanton torture of women. Among the Kaffirs, relates Herbert Spencer, besides her domestic duties the woman has to perform all the hard work; she is her husband's ox, a Kaffir remarked to a traveler; she had been bought, he argued, and must therefore labor.

Chieftain's Wife a Complete Slave.

Prof. Ward observes that the complete slavery of woman to man is shown by the account of a Malagasy chief who had sorely seated himself at his door when his wife came out, crawling on her hands and knees till she came to him, and then licked his feet. All the women in the town saluted their husbands in the same manner. Almost everywhere in Africa, reports Letourneau, woman is the property of her husband, who has the right to use her as a beast of burden, and almost always makes her work as he does his own.

In certain Himalayan regions the women are a veritable merchandise which is bought and sold. At the time of Fraser's visit a woman among the

peasants cost from five to six dollars, a sum, "which it was pleasant to receive but painful to expend."

The daughters also are freely sold, and the brothers of each family bought a common wife whom they rented without hesitation to strangers. In New Zealand, according to Moerenhout and Ward, a father or brother, in giving his daughter or his sister to her future husband, would say: "If you are not satisfied with her, sell her, kill her, eat her; you are absolute master of her."

Women of Tahiti Half Starved.

Almost at the origin of society, writes Letourneau woman was subjugated by her companion; we have seen her become in succession beast of burden, slave, minor, subject, held aloof from a free, active life, often maltreated, oppressed, punished with fury for acts that her male owner would commit with impunity before her eyes.

In the Sudan, where the removal of clothes is a sign of obscenity, women may only come unclothed into the presence of the sultan of Meili, and even the sultan's daughters must conform to this custom. At the court of Uganda stark naked, full grown women are the valets. Indeed, throughout the primitive world women are beasts of burden, servants, slaves.

Not only the wife of the negro, the Hindu, and the Keighis, but also the wife of the present slave of the Balkan peninsula and of Russia, is the misused slave of her husband, and as the result of the effort to escape labor, we see the unwholesome interchange of wife and child labor in the factories which would make greater gains from the laborer at the expense of wife and child.

Indeed, in its origin the family is held to have been "simply an institution for the more complete subjugation and enslavement of women and children, for the subversion of nature's method in which the mother is the queen, dictates who shall be father, and guards her offspring by the instinct of maternal affection planted in her for that purpose."

Japanese Widows Blacken Teeth.

In India the subjection of women has had its headquarters. The suttee or the burning of widows on the funeral pyres of their husbands is not yet wholly extinct, although forbidden by law; and the remarriage of widows is only beginning to be permitted. The widow at best leads an isolated existence, cut off from her natural associates, condemned to base foods and a life of practical servitude.

In Japan the widow must blacken her teeth and shave her eyebrows. Throughout the orient women are taught to address their husbands as master or lord, whereas the men speak to their wives as slaves and servants. The oriental proverbs declare that "woman is like a slipper, made to order; wear it if it fits you, throw it away if it does not."

"Woman is like a snake, charming as well as venomous."

"Woman should always be in good humor and revere her husband, even though unfaithful, as a god."

When Nerves Are Jangled.

"Diseased nerves play queer pranks," said the specialist. "I had a patient who once spent five months in a hospital, taking a rest cure. He suffered from insomnia constantly. To reach his home it was necessary to spend a night on the cars, and he looked forward to this with great dread. Even when well he had always slept poorly on a train, and he looked forward to an absolutely wide-awake night. So he supplied himself with a powder in the hope that it might help a little."

"He didn't need the drug, however. He slept eight solid hours, far better than in the quiet of the hospital. Now a little coffee or smoking or any excitement in the evening will give him insomnia. Yet when he once gets to sleep he is the hardest person in the house to awaken. The firecrackers on the nights of July 3 and 4 he never hears. A big fire on the block, with all the noise of the engines, didn't arouse him."

"Then there was a woman who had nervous prostration so badly that she was confined to bed and had to have a



In India, Man Reigns Supreme.

trained nurse. Early one evening her family were startled by an awful commotion and shrieking in her room. They rushed up to find her in a corner killing a mouse with the back of a hairbrush, while the nurse stood in the center of the bed, screaming."

Weight of Human Heart.

The weight of the human heart averages from nine to 11 ounces.

THE GRADE HORSE

Many So Designated Are De-Grades.

STALLION WITH CURBY FORMATION OF HOCKS.

A GRADE PERCHERON STALLION. HIS HEAD DOES NOT SEEM TO FAVOR THE BREED HE IS ALLEGED TO REPRESENT.

A "grade" horse, strictly speaking, is one that was sired by a pure-bred stallion. Always the sire must be pure-bred, if the progeny is to be entitled to the name of "grade." Where a pure-bred mare is bred to a grade stallion her progeny is not a "grade." Such breeding is de-grading—a step backward and downward—and, the progeny which has not been graded up, but degraded down, is of mongrel breeding.

When a pure-bred stallion is mated with a native or mongrel-bred mare the product of this first mating is a "one-top-cross" grade, the offspring being one-half pure blood and one-half impure blood. If the first progeny is a female and in turn is bred to a pure-bred stallion, of the breed used for the original top-cross, her progeny will be a "two-top-cross" grade, or three-quarters pure-bred. When five top crosses of the same kind of blood have been put on, the last resultant offspring is practically pure-bred, and if the work of further top-crossing is persistently carried on, without a single turning aside to a sire of some other breed, the blood of the offspring becomes purer all the while and purity of blood, when fully established, produces in its possessors decided hereditary power (prepotency) to stamp upon their progeny the fixed characteristics of the breed employed in the grading-up or top-crossing process.

When a grade stallion is mated with a native or grade mare the resultant progeny is of mixed breeding. It is not a grade, strictly speaking, for there has been no grading up in the breeding process, and no advance can possibly be made so long as a grade sire is used in place of a pure-bred stallion. This applies to the stallion that is still a grade, by reason of too few top-crosses to make him practically pure-bred.

Where five or more top-crosses of pure blood have been employed in the grading-up process the final product no longer is an ordinary grade, but is practically pure-bred, and being such has gathered some of the prepotency of the pure blood of the one predominant breed and so may be enabled to stamp, with a fair degree of fidelity, the characters of that breed upon the progeny of all classes of mates. Such horses, however, are not eligible to record in a majority of the government recognized stud books, hence their retention for breeding purposes is inadvisable when legitimately recorded pure-bred stallions may be had in their place.

The pure breeds of horses have been bred in one line for so many years without an admixture of alien blood that each stallion representing a pure breed is possessed of the power to transmit at least the designating breed characteristics of his kind. Some pure-bred stallions have more power than others in this way and the degree of power (prepotency) may be said to depend largely upon the degree of prepotency possessed by each individual ancestor and the length of time those ancestors of the individual horse have been bred pure in a direct line. Sometimes the pure-bred stallion may not be so individually excellent as we could wish, but almost inevitably, if he is well bred and of a good family, he will transmit successfully the characteristics of his breed and in many instances some of the superior qualities of his ancestors. Always a pure-bred stallion must be employed, if the breeding operation is to be a true grading-up process, and the better bred and more perfect the individual stallion is the more quickly will his grade progeny attain the type, character, quality and valuable attributes of the pure breed.

This grading-up process everywhere should be patiently and persistently followed in practice, the males being each time castrated for the work-horse market and the females retained for the furtherance of the improved horse-breeding operations.

The grade stallion may be, and sometimes is, a "good looking" and possessed of superior vigor, by reason of hard work in harness, but there is little if any breed prepotency back of his good looks. His pleasing appearance

often is like the thin layer of silver that gives a plated article its look of reality, but merely covers base metal; and as the base material predominates in the makeup of both, so in the scrub and low-grade horse the prepotency comes from the predominant elements which were derived from scrub ancestors and merely gives the owner the power of transmitting like undesirable elements. He may be stronger than many a pampered pure-bred, so far as begetting numerous rugged offspring is concerned, but he stamps all of them indelibly with the seal of the scrub. There is much need of making some of our pampered pure-bred stallions more vigorous and virile by work, exercise and sensible feeding, that their colts may be more numerous and robust, but the unnecessary weakness of some pure-bred stallions is an insufficient argument for the general use of grades throughout the state.

Water cannot rise above its level; neither can the grade or scrub stallion, however muscular and hardy, raise the "blood level" of his progeny above that of his own veins in quality. The use of such sires, therefore, usually means no progress, no grading-up and on, but mere maintenance of a dead level with a possibility of retrogression where unsound, unfit horses are employed.

DR. A. S. ALEXANDER,
Veterinarian, Wisconsin.

MANURE SHED FOR OLD BARN

By Joseph E. Wing.

The idea of a covered place where manure may be spread and kept, trodden down under the feet of animals, is an excellent one. Almost any sort of shed will serve, but it is really nearly as cheap to make an upper story under the one roof, where straw may be stored for bedding, and even hay may be placed. The shed proper should be high enough to permit ready driving under, even with a depth of two to

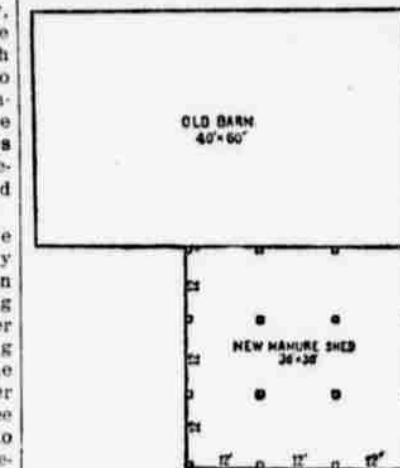


Diagram of the Manure Shed.

three feet of manure. Therefore we design the shed proper to be 10 feet in the clear. If manure is to be stored for long periods it should be 12 feet. I should make the shed without any permanent furniture, but with movable feed racks that can be set anywhere. The dimensions may be 36x36 feet, as in the illustration, or if spaces are made 14 feet it may be as a whole 42x42 feet, or any desired dimension. —Breeders' Gazette.

Wastes.—Two things cause expense in the poultry business. The first is loss or waste; the second feed. Prevent waste and make a pound of feed produce the greatest possible gains and you have solved the mystery of profits in the poultry business. Cleanliness is more than half the battle in preventing loss. Keep the lots, yards and the houses as clean as you can and you will find that the losses of last year will be reduced 50 per cent.

Hens and Grasshoppers.—Drop off the meat ration in grasshopper time. Save that for cold weather, when the hens are shut in.